Zions Herald

THE FREE VOICE OF AMERICAN PROTESTANTISM

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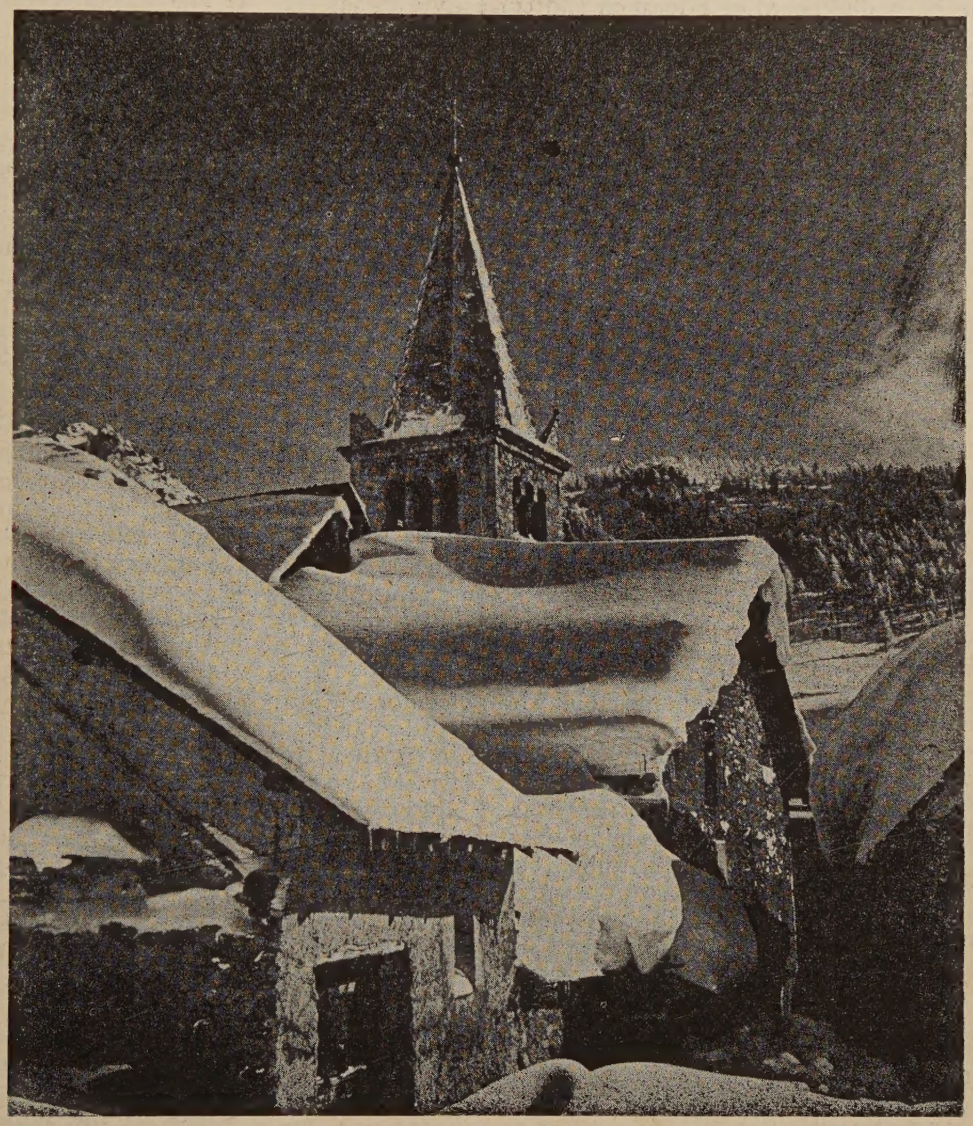

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Best Years Are Church Years

December 31, 1952

FROM COVER TO COVER

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READERS WRITE

Who Has It?

Dr. Hurlburt of East Cleveland, Ohio, in your issue of Dec. 3rd, makes a peculiar claim. He says that "an Ohioan came back to his home state after his retirement from building up a successful(?) diocese in the Southwest, and he felt that the claims of the Episcopal Church to the Apostolic Succession were so lacking in validity that he suggested all Episcopal clergy should be reordained by the Old Catholic Church to clear things up!"

Whoever this "successful" chap was, he seems to have been as unaware as is Dr. Hurlburt that the Old Catholic Church fully recognizes the validity of the Apostolic Succession in the three-fold ministry of the Episcopal Church. In fact, there was never question about it on the part of the Old Catholics, and both these Catholic communions enjoy intercommunion.

It seems that there are only two classes of Christians who worry themselves about the Apostolic Succession in the Episcopal Church: the denominations, who never had it; and the Roman Church, which dares not admit it.

L. F. Ellsbree,
Brighton, Mass.

Glad For Mr. Taft

Mr. Taft's outspoken criticism of the appointment of Mr. Durkin has served the two useful and patriotic purposes for which it was plainly intended. First, it reminded the incoming administration that the constitution limits the President's appointive power. He must ask "the advice and consent of the Senate."

Mr. Eisenhower was not "causing injured feelings." He was risking the confirmation of his appointee. And already his spokesman announces that hereafter, Senatorial advice will be sought before making the remaining appointments, all of which are minor ones.

Mr. Taft's second and plainly stated reason for his objection to Mr. Durkin's appointment and the reason he felt, was to reassure those among labor who voted for Mr. Eisenhower, against the orders of their labor bosses. These voters knew that the Taft Hartley law was already freeing them from the tyranny of their labor bosses, and must have been stunned to have one of these bosses appointed over them.

Truly it seems an incredibly ill-advised and self-defeating appointment, and cruelly unfair to men who risked their jobs to vote him into office.

Mrs. E. C. Baker,
Newton Centre, Mass.

Why They Vote

I was very much interested reading the letters in ZIONS HERALD disagreeing with your choice of Eisenhower for President, and after reading them a second time they brought to my mind my unpublished poll which I have taken from coast to coast since 1915.

At a bus stop in this State in conversation with two cultured looking ladies I got this reply when I enquired why they continually voted for Roosevelt: "Because he has such a pleasant voice over the radio."

A friend of mine who is the manager of a large store furniture department: "I'm of Irish descent, a Catholic and a Democrat; but after the way those Southern Democrats knifed Al Smith, I always vote Republican in national elections."

A cattle man who was from Texas: "I'm a Democrat, but I didn't vote for Wilson because he was a school teacher and school teaching is a woman's, not a man's job."

This one must have taken a lot of intense will power. He was a Harvard gentleman I met in a small California city, a bachelor, a school teacher, and before he lost his hearing, an Associated Press correspondent: "I didn't vote for Wilson the second time he ran because he remarried before his wife had been dead a year."

Harold E. Alley,
Springfield, Mass.

Communism Didn't Work

Sunday, December 21st, was the 332nd anniversary of the landing of the Pilgrims at Plymouth. They were closely knit together. They were facing such hardships that of the 102 who came over on the Mayflower, 46 died the first winter. They tried having all things in common.

What was the result? They found that the building of homes and the tilling of soil for the benefit of all so lacked incentive that progress was slow — very slow. Then they changed to private ownership and with the stimulating fact of personal gain, progress was speeded — greatly speeded.

An article, by Albert W. Wunderly in the BOSTON HERALD, December 3, 1949, concluded. "If communism could ever be made to function it most certainly would have prospered there. It failed because it ran counter to all the natural impulses of the human race. It has always failed and will never succeed in doing more than enslaving men to a greedy tyrant."

May we keep unforgettably in mind the grim lesson the Pilgrims taught us so absolutely: that while communism may be good in theory, it is bad in fact!

Delcevare King,
Quincy, Mass.

The Year In Religion

WINFRED E. GARRISON

FREQUENT AND FERVENT during the year have been the appeals to the name of God and the expressions of reliance upon divine providence in the most serious addresses on public affairs by eminent statesmen. It would be cynical and unjust to suppose that this was mere verbiage used for political effect. Even if it were that, it would still be evidence that those who know the American mind best are convinced that we are a believing people. Many indications support the opinion that even the secular mind is more inclined to recognize religious values now than a few years ago.

The old theme of "the conflict between science and religion" is seldom heard. Inability to accept a particular inherited pattern of belief is less frequently a reason, or excuse, for rejecting religion. Outside critics of the churches indict them for failure to live up to what the critic thinks are the true principles of religion, more often than they attack religion. It appears that religion has a better press and a higher place in popular regard now than formerly.

Church statistics are compiled in July for the previous year. At the end of 1951, membership of all religious bodies in the United States was 88,673,005, or 2.12 per cent more than a year earlier. This is 58 per cent of the total population.

PROTESTANTS NUMBER 52 million, Roman Catholics 29 million, Jews 5 million. In estimating membership most Protestant bodies count only adult or confirmed members; Roman Catholics, Episcopalians and some Lutherans include also baptized infants.

A survey of numerical growth during the past 25 years shows that, since 1926, Protestant membership has increased 65 per cent; Roman Catholic, 57 per cent. In relation to total population, the Protestant communions have risen from 27 to 34 per cent; the Roman Catholic Church from 16 to 19 per cent.

These statistics are valid as showing the general pattern and extent of church growth, but they must not be taken too literally. There is a little exaggeration, apparently fairly evenly distributed. Every church has on its rolls some inactive or lost members. It was recently reported of one very large Protestant body that one-fourth of the members included in its count were not now resident members of any congregation. Roman Catholic statisticians have a similar problem in regard to marginal or "non-practicing" members.

A notable event in the Protestant world was the publication of the complete "Revised Standard Version of the Bible." The New Testament had appeared in 1946. This translation, produced by a company of American scholars enlisted and sponsored by what is now the division of Christian education in the National Council of Churches of Christ in America, comes as near to being an "authorized" version as it is possible to have in the present divided state of the Christian world and in view of the differences of opinion as to who has the right to "authorize" a translation of the Bible.

It is a revision of the King James Version of 1611, the English Revised Version of 1881-86, and the American Revised Version of 1901. The simultaneous release of nearly a million copies, on Sept. 30th, involved one of the greatest printing projects of all time.

Less publicized has been the revision of the Roman Catholic Douay-Rheims version by the Confraternity of Christian Doctrine. The New Testament of this version was published in 1941; the first section of the Old Testament was released in 1952. A new Dutch translation of the Bible, the first since 1637, was published in January by the Netherlands Bible Society.

THE WORLD CONFERENCE on Faith and Order, at Lund, Sweden, August 15-29, was the third in the series — following Lausanne 1927 and Edinburgh 1937 — and the first since the Faith and Order organization became a division of the World Council of Churches. It brought together 250 theologians representing more than 100 churches in 40 countries, not to make or discuss a specific plan for the union of the churches, but to explore the ground of separation and the deeper grounds of unity.

Notable features were an ampler recognition than heretofore of the position of the free and non-creedal churches, the social and cultural factors which affect the structure and interrelation of churches, and the need of a deeper study of the relation of Christ to the Church, and continued stress upon utilizing fully the degree of unity that now exists.

Church World Service, channeling the beneficence of many American denominations, sent thousands of tons of clothing and medical supplies to needy areas, especially Korea, India, Greece, Germany and Lebanon. During the first seven months of the year the rate of giving and sending was one-fourth greater than in 1951. CARE continued its good work of sending food and farm equipment from private donors to selected individuals. Several denominations operate their own relief agencies. War Relief Services — National Catholic Welfare Conference channeled millions of dollars worth of relief supplies contributed by American Catholics.

FOREIGN MISSIONS have undergone radical change in recent years. Emphasis now is upon giving aid to and through the "younger churches" — that is, the autonomous Christian churches in mission fields. Even the unfriendly can no longer with any plausibility describe missionary operations as "religious imperialism," though of course the Chinese Communists still do so.

The International Christian University near Tokyo, with a Japanese president, was dedicated April 7th. The first two million of the proposed $10 million endowment was raised by the efforts of 14 denominations in the United States and Canada, the National Council of Churches

and many individuals. Prof. Emil Brunner, famous Swiss theologian, has accepted a three-year appointment as a professor of religion. A similar university in Formosa, to be staffed by Chinese Christian scholars in exile, has been proposed.

The National Council of Churches, now in its third year, still wrestles with the question as to a permanent location — whether in New York, conveniently close to headquarters of some of the larger denominations and boards, or in the middle west where most of its constituency is. A compromise proposal for a "temporary" location in New York for ten years, with dispersion of some functions among middle western offices, awaited only final action.

Movements toward the union of churches have been paralleled by efforts of denominations to consolidate their positions, improve their internal organization and stimulate the loyalty of their members.

The merger of the Congregational Christian Churches and the Evangelical and Reformed Church was halted on the brink of consummation two years ago by an adverse Brooklyn Supreme Court decision. That decision was reversed April 14th by the appellate division of the New York Supreme Court. Opponents of the merger have filed notice of a further appeal, and the National Council of Congregational Christian Churches voted (20 to 1) to press the case for union.

The union of the three largest Presbyterian churches — U. S. A., U. S., and United — is a live prospect. All three took favorable action this year, and a plan of union is being prepared for submission to the three general assemblies in 1953.

Northern Baptists (now called the American Baptist Convention) and Disciples of Christ held simultaneous conventions in Chicago in May with an interchange of fraternal courtesies, but specific negotiations for union have been suspended. Overtures between Episcopalians and Presbyterians U. S. A., which lapsed in 1946, have not been resumed.

The intermittent conversations between Episcopalians and Methodists are neither hopeless nor very promising. Neither the Greenwich-Cincinnati plan for the union of eight denominations nor the Stanley Jones federation plan has made visible progress during the year, but both are still under consideration.

The Methodist General Conference, meeting at San Francisco in May, after an intensive survey by efficiency experts adopted measures to coordinate the work of its several boards and agencies. It also took steps to free itself from the embarrassment caused by the independent "Methodist Federation for Social Action" by asking the Federation to drop "Methodist" from its title and find quarters outside of the Methodist Building on Fifth Avenue in New York. Both of these things the Federation has done. The Conference set up a new Board of Social and Economic Relations which, unlike the Federation, will be answerable to the General Conference.

Evangelistic activity has continued to be general and vigorous. It has included a growing use of "visitation evangelism" by local congregations, special "crusades" by several denominations, and some conspicuous city-wide undenominational "campaigns" by such popular evangelists as C. B. Templeton of Canada and "Billy" Graham.

It is questionable whether the index for religious liberty in the world at large is going up or down. Sweden's liberalized law, effective January, 1952, virtually abolished all limitations on the civil and religious rights of Protestant non-conformists and Roman Catholics. The only remaining restrictions are that Catholics cannot become teachers of religion in the public schools and cannot build monasteries closed to public inspection.

While Spain's tight restrictions on the activities of Protestants continue unrelaxed, Cardinal Segura Seville periodically criticizes the government for not making them tighter and responds hotly to American Catholics (e.g., the Jesuit weekly, America) who venture to say a good word for religious liberty. The closing of some Protestant mission churches in Italy by act of the government became an occasion for diplomatic intervention. In Columbia there have been repeated acts of mob violence against native Protestants and their church property.

At the end of November, Pope Pius XII created 24 new Cardinals, including one American, to bring the Sacred College up to its full strength of 70.

The American Cardinal-elect, Archbishop J. Francis A. McIntyre of Los Angeles, becomes the first West Coast prelate to be elevated as a Prince of the Church. There are now four American Cardinals. Of the new appointees 11 are Italians and 13 non-Italians, the Sacred College now comprising 27 Italians and 43 non-Italians.

Among the new Cardinals are two from communist-controlled countries: Archbishop Stefan Wyszynski of Warsaw, Primate of Poland; and Archbishop Aloysius of Zagreb, who is confined to his native village of Krasic after serving five years of a 16-year sentence imposed by the Yugoslav government for alleged political crimes.

The Roman Catholic bishops of the United States in their annual statement issued in November warned that the country faces a real and imminent danger from "irreligious" decay of its social institutions.

The bishops said that the threatening disintegration of the country's social life was due to the weakening of religious influences. And they coupled their warning with a vigorous attack on secularism, particularly in the field

(Continued on Page 20.)

"Insecurity within creates the need for defenses without, and when you find yourself irritable and angry and vengeful, the chance is great that you have found yourself inadequate."

....

"Here's a Faith For You,"
Roy M. Pearson,
Abingdon-Cokesbury Press,
Nashville, Tenn.

What Does It Mean To Forgive?

CHARLES M. McCONNELL

CHURCH SCHOOL LESSON FOR JAN. 25, 1953

MATTHEW 18: 15-22.

Christian Forgiveness

Jesus knew that forgiveness was next to impossible without a very definite spiritual process within both the one who forgives and the one who is forgiven. In fact, he outlined a very definite process of forgiveness. He began his description of the Christian process of forgiveness with the word "moreover," which indicates that something important had gone before in his discussion of forgiveness. Jesus began his discussion of offenses in answer to a question put to him by one of his disciples. "Who is the greatest in the Kingdom of Heaven?" His answer came in an object lesson to his disciples. He called a little child unto him and set him in the midst of them. He told his disciples that the way into his kingdom came through conversion to the point that they become as little children. Then Jesus warned them about giving offenses to the disciple who believed in him. He made a very true and important statement in summing up the whole matter of giving offenses in these words, "It must needs be that offenses come; but woe to that man by whom the offense cometh."

This is the background of the following statement which begins our scripture lesson: "Moreover if thy brother shall trespass against thee. . . ." Then follows the process of Christian forgiveness. It begins with the very obvious fact that in a world like ours, there are bound to be both imaginary and real trespasses, and grounds for offense between even the disciples of Jesus. We are confining, therefore, our discussion to the process of forgiveness that must be carried on between fellow Christians who, in the very nature of human relationships, are going to have differences of opinion and causes to take offense.

Giving and Taking Offense

In the relations of people which Jesus indicated as brothers, either in the flesh or in the spirit, offenses are both given and taken. Jesus rightly began describing the process of Christian forgiveness with a situation where one brother or disciple of his trespassed against another. In human relations, as they operate amongst good people who are known as Christians, there are those who trespass against others within the group. So common is this tendency that Jesus mentioned it in his prayer in these words: "Forgive us our trespasses as we forgive those who trespass against us."

The first step in forgiveness, therefore, is to stop giving offense. The best time to put out a fire is by practicing fire prevention. Most fires begin in carelessness and setting up conditions in which a fire is inevitable. We are very careless in our human relationships and set up situations between ourselves and others which inevitably lead to trespassing upon the rights of others. When offense is given somebody always takes it. Let us now go back to the beginning of the background of our lesson.

A disciple came to Jesus with the question "Who is greatest in the Kingdom of Heaven?" There is no question which can be raised which is more offensive than this. Much of the trouble between Christians arises over the question of rating, standing, credit, prestige, and that ugly word called protocol. So nasty is this word that we looked it up in the dictionary. One of the meanings is "the code prescribing deference to rank and strict adherence to due order of preference." This is generally confined to formal parties and state affairs, but when it gets into a group of Christians offense multiplies into a whole brood of snakes. Jesus certainly railed at this in words never to be forgotten when the mother of two of his disciples asked him where her sons were to sit in his kingdom. More trouble arises over the seating arrangements inside the Church of Christ than over any other question.

This is what Jesus meant by giving and taking offense, and trespassing on the rights of others by insisting at all times of the observance of your own rights by others.

The Process of Forgiveness at Work

Granting that forgiveness is a two-way process we next need to pay some attention to the Christian aspects and procedures. Jesus advised one of his disciples to go and tell his brother his fault between them alone. This is a wise precaution. The way to settle an honorable dispute between individuals is to include only the principals in the affair. The bystanders are bound to choose up sides like schoolboys at recess in a country school, when they begin to play games. Sides are chosen mostly without any reference to the merits of the dispute. In fact, it is fantastic and incredible how bystanders choose sides, particularly in a good case of trespassing amongst Christians. Personalities immediately emerge and the original cause of the dispute is generally lost sight of. This is why Jesus advised his followers to settle their disputes in private.

Jesus knew very well that not every dispute between good people could be settled privately. Two verses cover the next steps. The one who had been trespassed against was told if private adjustments failed, to take with him one or two more to act as witnesses. If the aggressor refused to settle the dispute, the matter was to be taken before the whole church. Now comes a statement by Jesus which seems to be somewhat contradictory to the question Peter raised later: "How oft shall my brother sin against me and I forgive him?" To that question Jesus said "Until seventy times seven." But Jesus also had previously in this lesson said, "If he neglect to hear the church, let him be unto thee as an heathen man and a publican."

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The Yankee Methodist

DEAR GOLDEN DOME:

This is our last appearance in this suit. If you had come to our annual ZIONS HERALD dinner, you would know what we will look like next week, but since you didn't come, you must wait until January 7th, 1953 to see the new Z. H. I think that you should be warned that you may not have an immediate liking for what we have done — you old New Englander you — change is always a hard thing — but once you get used to it, we think that you will find it a most readable and interesting format. You have indicated that you were more interested in the news, reader-discussion, and editorials — so we have designed a paper that will emphasize those, rather than the magazine type of thing. We will have, to be sure, our usual good articles dealing with important affairs and opinions, but we're going to emphasize the news aspect of this paper, and we're going to be in tabloid form. (You may not remember it, but the very first issue of Z. H. in January of 1823 was a tabloid newspaper and it was exactly the same size as the one we are turning out next week!) The price in 1953 is exactly the same as it was in 1823! (Washington please copy.) It is all a big job, dear Dome, to make this change! We must learn how to use new tools, and how to re-write, and how to do a lot of things that our journalistic experience of the past years has not taught us! Your gentle nature, your prayers, and your good humor will, we hope, come to the fore, as we roll up our little short sleeves to do all that we must do when we haven't the slightest idea about what we are doing, or why we are doing it, or how we are doing, or when we are doing — but which, by doing, they tell us, we will do! I always knew that behaviorism would seek its way into our philosophy around here! But, dear and gentle friend, as you enjoy your Yuletide Season, and sit midst your halls decked with holly, remember poor Bob Cratchet and old Scrooge as we sit in our cold offices here, working out the details of next week's ZIONS HERALD . . . es (Scrooge) b.

The Future Policy On Race

President-elect Eisenhower was visited last week by a group of Negro leaders, including our own Bishop Edgar A. Love of the Baltimore Area, to discuss with them ways and means of improving race relations in this nation. The reports of that meeting are meagre, but indicate something more than just a "sympathetic hearing." Definite plans for ending segregation in this nation will not be forthcoming, to be sure, but an honest inch-by-inch approach to the problem can most certainly be expected from Mr. Eisenhower. The matter of discrimination in hotels and housing is the next area: we have been able to thrust major blows at segregated travel and at segregated schools.

Churchmen, however, need to consider humbly their own role in all of this. We would find ourselves most embarrassed if suddenly the segregated pattern in our churches would still be in existence, after transportation and education and housing had begun the process of democratization. It is not prophetic Christianity for the churches to wait. We must choose whether we will be the beacon light, or the tail light of prophecy!

Nor can the churches speak very insistently to President-elect Eisenhower on the ending of segregation while the churches still enforce its pattern. One cannot but contemplate with considerable embarrassment the fact that our own Methodist Bishop Love stood before the president-elect asking him to work for the ending of segregation while he holds the office of bishop under a segregated jurisdiction of the Methodist Church. We have run out of "tongue-in-cheek" excuses!

The last General Conference of The Methodist Church made it possible, by mutual agreement, for

Negro churches to be invited to membership by white annual conferences. Where this has been done, it has been good; but there has not been enough of it. Here, at least, is an avenue which Methodists can follow to end segregation within their own household. Let us not be guilty of pious phrases and vague talk on the subject of segregation until we have explored every possible method in bringing about a truly Christian pattern within our Methodism.

The Feeling For Peace

The Christmas Eve reply from Joseph Stalin to *The New York Times* was received by President-elect Eisenhower with proper restraint. Certainly there is no reason to be too optimistic about Russia's desire for genuine peace; but at the same time, Russia is the place from which the word peace must come.

The tensions of our world cannot be met by anything unrealistic, yet foremost in our thinking must be the fact that peace must come if we are to survive. Any effort, therefore, to bring about a just settlement of the Korean issue, must have prior consideration.

When United Nations adjourned it had not faced another issue of grave international tension: the conflict between the Arab States and Israel. It is a tragedy that the Arabs and Israel were left to settle their dispute on their own. The last minute switch of the Russian block and the Latin American states against consideration of the Palestine question was strong enough to forestall UN consideration of the problem. This has been followed by loud charges against the Zionists by the Russian propagandists and more and more open bids on the part of the communists for Arab favor. Whether or not the Russian policy of anti-semitism was also a part of this timing is open to question, but the "purges" are on again, and the Jew is again the object of communist totalitarian hatred which is not unlike the status he held under fascist totalitarianism.

Quick and easy answers are not called for in facing the disorder of this day. We cannot trifle with more lives even though the offer to discuss peace comes from a source which we have reason to believe is not reliable.

Despite the fact that two Presidents of this nation have been fooled by Stalin in past "peace bids," and despite our confidence that Mr. Eisenhower will hardly be fooled by this one — if it is another phony, we ought to encourage its consideration and we ought to proceed on the basic American assumption that this nation is dedicated to peace. Mr. Stalin's deeds, not his words, will convince us.

And So — To Bed

This completes 130 years of ZIONS HERALD. A weekly paper is a very human thing: it gets out of hand at times; it gets into trouble; it brings unexpected returns from a small effort; it brings disappointing returns from a major effort. It is human, we suppose, because it becomes a personal possession of the thought life of those who read it; it fails when it is not read.

There once was a cartoon which showed a rather dull-looking chap at an author's party: he had just been greeted by a not-modest writer who had borne down on him with, "I'm a writer, what do you do?" The dull chap replied, "I read." That cartoon has bothered this editor for some time because of its demonstration of stupid sophistication. Readers are every bit as important as writers — and woe to the writer who does not know that!

The problem of communicating ideas and news to a specialized readership is more demanding than the normal writer-reader relationship, however. A paper like ZIONS HERALD is to herald the good news, "publish glad tidings," propose highways to a better day. It cannot have both of its feet planted firmly in the air; it must present news in a manner familiar to the news-reading habits of people. It must recognize that much of the news of religion is never reported in the daily press because it is often too controversial, or is lacking in general interest, or is just plain dull in relation to the news of crime, war, or politics.

Next week ZIONS HERALD will be a newspaper, and not a magazine. It will attempt to use a format familiar to hosts of people who do not now read religious news. At the same time, ZIONS HERALD's 131st year must be loyal to its tradition of editorial independence: this means that it will not seek mass acceptance, nor simply disagree with the trends of the time merely to be different. It means that this paper will continue to say what it thinks, encourage its readers to say what they think; yet while exercising that tradition both editor and readers know that they can be as wrong as often as they are right.

And so, to bed, Volume 130! Volume 131 will be up on the morning of January 7, 1953. He is proud to be your successor, and he promises you that he will carry on your tradition while blazing news trails in the heralding of Zion!

Finding A Footing For Life

HAROLD C. METZNER

FUNDAMENTALLY, I should say, we are sad at heart. We have a type of happiness, I know. We are happy on our lips. Our sadness does not spring to our speech with every word that we say. We are more cautious than that. We are even happy on the top of our minds. The day's work and diversion keep our minds rippling along. And we have anticipations that bring us seasons of joy. The new book that is waiting to be read; the recommended movie waiting to be seen; and the tasty meal already gracing the dinner table — all bring their hour of pleasure. And on top of it all, we have a sense of humor that cannot be downed. Our funny-bone is continually tickled, and if an "apple a day" is not enough to keep the doctor away, our laughs bring a health that helps to close the door in the doctor's face.

And yet, I rather insist, that if you strip man to his naked reactions, at the bottom of things he is sad. And I think I know why!

He is sad because he is emotionally unstable. It is a sorry but true commentary on this generation that very few of us are normal. It would be wide of the truth to say that we are all neurotics. It would also be wide of the truth not to say that all of us are tarred slightly, at least, with that same stick. The emotions of most of us have been twisted.

WE HAVE LIVED IN a day when the run of events have always been topsy-turvy. War, or the prospect of war, has always haunted our dreams. Our sexual life has been inflated with salacious literature and the unnatural promptings of an urban civilization. So most of us come to maturity with some immature touch upon us. Most of us carry a body load of emotions that are like a stubbed toe — black and blue!

Or again, man is sad because in this world he doesn't feel at home. He tries to maintain face by saying that this is not so. He disdains the song of his fathers who sang lustily, "I am a pilgrim here, heaven is my home. He lets on that he resents the inference, and makes it known forcibly that "one world at a time" is enough for him. He insists that this is the only heaven he may know, and he proceeds to try to make it like one. And much of this is all to the good. But, underneath he fools no one — least of all himself.

For decades now he has been whistling in the dark, but deep down he can never forget that it is the dark. Somehow the noise of our day is not natural to him. He is still an alien to the rush and death of streets. Even his loves are unnatural — hot and fevered — as passionate as summer — and sometimes as fleeting.

And so man — the acme of God's creation — comes to the new Christmas Season wearing a badge of sadness because he doesn't feel at home where he is, and he isn't sure of a home that matches his inclinations. A sad man in a sad fix!

Now if we are going to live out our days in any kind of decent trim, we must find a footing for life that is solid and sure. It is remarking on the obvious to say that our gadgets won't do it. We have everything from automatic hot water to automatic gear shifts, and yet we ride our gadgets with a sour face. Man is a believing being, and yet he is always forgetting that his beliefs are a key to his happiness. If he has nothing below the surface, then he might as well have nothing above, since it will be of little value. The only people who can feel confident and sure are those who have firm positive beliefs on which to stand.

MAN IS FUNDAMENTALLY sad. Then, what can we do about his sadness? We can ask him to find the source of it. He thinks that it is because he does not have something, when it is because he does not believe something. Happiness has never come with mere having. If happiness came with mere having, then Hollywood would be the happiest place in the world. I am not saying that there are not people in movie-land who are happy. That would be an extravagant statement, vile and untrue. I am saying that in proportion to the "worldly stuff" they have — if that is the criterion of happiness — they are not happy enough!

Then let us find the source of our sadness. We need the bread and butter things of life. Who would be foolish enough to deny that. Jesus said, "Man does not live by bread alone," but He said it only because the opposite is so obvious — that man cannot live without bread. We need the bread-and-butter things of life. But let us never suppose that buttered bread will bring us ultimate satisfaction. That can come only from the feeling that we belong; that we are more than we seem to be on the surface; that we have come from God; and that our source will also be our returning destination. Poor man of the 20th century, who is trying to sustain himself on the belief of his destiny! When will he come to see that his sad face cannot be lifted by overnight cleansing cream, but only by overhauling his fundamental convictions. Let us seek the source of our sadness.

IT WILL HELP US, in this regard, to seek the enduring emphasis of Christmas. Why, will you tell me, does Christmas endure? Year after year, the same round of carols, of cards and of gifts. There has been plenty to kill it! The mere physical exertion that it requires is debilitating. Everyone is so intent on adding to the festive cheer with party and service that one finally gives up and gallops through the hours in a daze. The routine, the loud cry of the shops intent upon getting their pound of flesh while the getting is good — all is enough to put Christmas to death once and for all. And yet noise, liquor filled parties, crass commercialism, selfishness and weariness have not been able to plunge the final knife. And we know why. Christmas speaks to the inner intent of man. God matched a Christ Child against the atomic bomb, and we know that the Christ Child will win!

CHRISTMAS LIVES because we hear God's voice in it. God through it says, "I have come into the world to stay." He splatters the words in our face. "You closed the door against me," he adds. "You made your heart hard with false love so that there was no opening that I could get through. You filled your mind with half-knowledge and then rested back content thinking you had sealed the door against my pulsing entrance. You forgot that I was God and you tried to take my prerogatives on your own shoulders. When will you learn that you can't close the door against me? Herod was frightened and well might you be also. For once more I have come through the simple heart of a Child, and here I am to stay!" This is the intent of Christmas, and man with his desire to attain spiritual stature instinctively knows that his Maker has come.

Christmas points up the possible source of man's joy. "I have come," cries God, "into the world to save." The evidence of our being lost is that we don't know it. We have become so accustomed to our lost condition that the foreign territory has now come to seem like home. But we can tell that we are lost by the things that we love. Our desperate efforts to catch some thrill out of living. Our unveiled attempts to hold back age and to live always with the sunrise in our face; our weariness out of much fretting; our pathetic attempts to get in and to get on; the overwhelming emphasis we put on worldly honors.

Rudyard Kipling one time, speaking at the University of Toronto, told a graduating class how cheap these honors can be. "Some day," he said, "you will meet a man who cares for none of these things and then, if that is all you possess, you will know how poor you are." We listen but we are poorly convinced. Our loves tell us we are lost!

And yet Christmas is here to say that we can be saved The time is never too late with God. The prodigal Son was down and out, but never his father. The father was at the door with the door wide open — waiting. Waiting for the son to come to himself and he finally came. God is waiting for us — will we finally come?

SALVATION IS IN his make-up just as sin is in ours. The world may blow itself to pieces but it doesn't have to; there is power enough in God to save. We may become degenerate in mind and body and sometimes we have fear even for ourselves but we don't have to — there is power enough in God to save. Christmas lives because the voice of God comes from the heart — I have come to stay and I have come to save!

And so man's nature can be changed. If he is sad today, he does not have to be sad tomorrow. A new force has come into the world. Not the force of a sword, but the force of love. It reaches deep down into man's being and pulls out a plum of words. "You will be sorrowful," says Jesus, "but your sorrow will turn into joy."

Youth Looking To Their Minister

CLARICE M. BOWMAN

THE MINISTER APPROACHES every phase of his church work in the same spirit with which he approaches sermon-making: a profound reaffirmation of his faith in God, and an outgoing, loving concern for his people, every last and least one. He sees the hordes of youth as yet unreached, all with a "God-shaped blank" of need. He sees, too, those apparently "reached" in the sense that they are coming to meetings, but not reached deeply enough in the inner centers of their being. He lets his imagination take wings, as to what God might do for these youth, using his hand — yes, he looks at his own humble hand, *his* hand.

His to open doors . . . his to knock, perhaps, first patiently for ever so long before youth of their own accord decide for themselves to open their secret doorways of interest and curiosity and need. His to take some young person by the hand and lead him to see a human problem or evil for himself, that he may purpose — God being his helper — to do something about that evil. His to find ways to see that the shy ones, as well as the more obviously capable ones, get chances to exercise their abilities and find their interests awakened. His to open God's Holy Word reverently and with adventurous spirit, that through it God may speak again and find new prophets as of old among those now young. . . .

His to be in his life and not alone in what he says, a proclamation of the "wonderful works of God," buoyantly, affirmatively, in an hour when many cower and cringe. His to open before youth the "endless line of splendor" of the Christian brave of the ages and of now. His to point youth to the unspeakable riches of life with the living Christ. In Dorothy Sayers' words, "If this is dull, then what, in heaven's name, is worthy to be called exciting?"

BUT THE WAY IS not easy! The situation is dead serious. Pressures upon young lives multiply every day. There has been a drift in community and national life away from the spiritual moorings of the forefathers. To lead youth Godward will require more self-giving, more intelligent concern and careful, prayerful action and dedication than is now usually given. To win new youth and hold those now coming, and to reach all these with the power of the Christian faith will be more than a matter of some new increase-numbers-quickly gadget or some magic printed material. The minister first, and then his workers and parents with him, must suffer for his youth — suffer as does a loving father for his children, and let loving concern urge him on to seek more and better teachers and counselors, and to train them in how best to use the best materials — for his youth deserve no less.

THE MINISTER MUST needs open his eyes soberly, with no rose-glasses on, to the present religious situation among youth of this land. A college professor in a department of education traces a "normalcy" curve in which on the one hand he finds "not more than ten percent" of the students experiencing spiritual fulfillment in traditional church practices, and on the other extreme another ten percent denying religion or formal observances any place in their lives altogether. In between are the great majority of the students — "confused, dissatisfied, groping."

"The old forms of religious belief and practice had an almost unchallenged impact upon these students as children during their formative and impressionable years. But as they reached the high schools and particularly the college, they were subjected to an increasingly intensified barrage of scientific and humanistic ideas and facts which influenced their whole outlook. Today, at the end of sixteen or more years of schooling, they find themselves bewildered and searching for a reasonable faith." (Ward Madden, "Religious Values in Education," Harpers, Introduction.)

Has not the teaching offered by the church through childhood and early adolescent years and the programs of fellowships prepared youth to face other ideologies, to think clearly and yet to maintain spiritual landmarks?

ONE STUDY AMONG several hundred college students brought up in Protestant churches revealed that one-fourth had turned irreligious, declaring that for a mature personality they needed no religious orientation; fourteen percent said they felt a new type of religion was needed altogether; nineteen percent had shifted to more liberal forms (Unitarianism, or ethical but non-theological Christianity); only forty-two percent expressed contentment to stay within the tradition.

Are we gaining here a clue that perhaps some churches have not trained youth sufficiently in vigorous, hard-bitten thinking about religion and Bible and church, so that they could answer the cold but linear logic of scientists and technicians? Have there been perhaps too many smooth-spoken soft-candle-light "programs" of vague pious shibboleths and not enough coming-to-grips in earnest discussion in youth fellowship meetings and classes, camps and conferences? Secular society, and particularly their school training, gears youth minds to think technologically. They want tangible matters they can handle and weigh. But in the church as in no other institution in society, there is challenge for keeping alive another part of their mental equipment: ability to think appreciatively and warmly.

A sad truth is that often church efforts have not been planned with sufficient care; curriculum choices are often hit-or-miss. Some dear sister decides she will depart from using recommended curriculum units of her denomination to "teach them the Bible" — with a consequence that the youth not only fail to learn about important areas of the Christian faith scheduled for their grade, but also fail to learn well about the Bible itself because not using helps making it clear.

Too, in the hurried time schedule of a brief Sunday school class, there is often little if any chance for the youth to raise questions or participate in discussion; and thus they have not developed mental and spiritual muscles of their own for coming to grips with deeper problems of the faith when they meet these problems in college and elsewhere. Interestingly enough — and perhaps as commentary on the emphasis given unwittingly by church "leaders" — these same youth can hold office in their organization with amazing efficiency and lead programs magnificently.

ANOTHER STUDY among youth and young adults suggests the prevalence of an attitude toward religion that accords it a place, yes, but not the central, all-consuming place. There is a question if it can rightly be called "religion." For real religion is that which fires with faith; real worship is that in which one puts one's trust.

"Elmtown's Youth" reports that seven out of eight of the young persons studied seemed not to be troubled with questions about religion — not concerned enough, that is, to be troubled to raise questions. "Religious beliefs are quite vague and not related to conduct." Compartmentalization of religion away from the problems of life is stifling to real belief.

For all too few of the youth interviewed in several recent studies, does church have a vital place. "Much of what we are doing in our church schools and young people's groups today is irrelevant to the real interests and needs of adolescents; the church is a community facility like school, corner drug store, bowling alley; . . . religious behavior is closely related to social structure." One study goes on to ask if youth, for the most part, are interested in their church fellowship meetings for social reasons more than for religious (such meetings being an acceptable way to have a date without parental objection). "Religion is a compelling experience to not more than 10 percent of these young people."

WIDESPREAD SEEMS to be the dissatisfaction with the average program for youth in the churches. Church attendance, according to the high school youth participating in one study, they do not consider an essential part of religion. Among selected Harvard and Radcliffe students, fifty-six percent reported that they felt religious sentiment, but rejected institutional religion. There was high agreement that "denominational distinctions, at least within Protestant Christianity, are out of date, and may as well be eliminated as rapidly as possible."

A CHAPLAIN WRITES of many being "ignorant of the most fundamental teachings of the Bible, unfamiliar with its best-known passages and important personalities, and knowing little or nothing of their own denominational teachings." The only sacred literature they could be counted on to know by memory was the Lord's Prayer."

A serious and sober look at ways young people have been guided in churches would tend to lead ministers and workers to their knees in remorse rather than causing them to shake their fists in refutation of such statements. To be sure, not all youth are Biblical illiterates and spirit-

ual babes in the woods. There are among youth many keen-thinking, well-informed and deeply-commited giants in the faith. But there is more sad truth to the incisive studies than makes comfortable reading for church leaders.

In the ways activities in the church have been carried on with youth, has there perchance been a tendency to confuse attending with believing; office-holding with doing; participation with worship; program with thinking? Youth in church work appear ever on the go, running from this meeting to that conference to another rally. For some older youth, particularly the office-holders in connectional organizations, their going and comings *from* the local church overbalance their activities *in* their home church.

ORGANIZATION HAS been stressed with youth, originally for the purpose of giving them opportunities for expression and for making their voice heard; but for some of the busy ones, the running of their organization can become "end" instead of "means," a substitute, even an escape, for the more difficult and sober business of coming to grips in their own minds and hearts with the Christian faith!

Youth can "get up programs" oftentimes with astonishing skill, yet some of these same youth might be hard put to it to express straight from their own minds and hearts what they believe, when they are not reading pious statements from books. Adults have unwittingly placed their approval upon "participation" maybe more than upon this deeper coming-to-grips. Sometimes the reality of an experience of worship of Almighty God is lost amidst youth's and their workers' preoccupation with settings and parts and the like. The members come to program after program expecting perhaps to be entertained spectators rather than expecting in awe and fearful anticipation that meeting face to face . . . with their God . . . which means worship. Has church work with youth tended, perchance, to aim too low? To try to win youth's attendance and court youth's approval with this and that little device of recreational "bait" — when all the while youth have been hungering for the richer meat of the Word, and for the deeper springs of real worship experience?

"Groups of young people have in many cases been asked to conduct worship services in their department, society, or club, and have done so, but with so little preparation and guidance that they have fallen short of worship and rather put on what is more like an assembly program, quite devoid of the emotional attitudes present in worship." (Shaver and Stock, "Training Young People in Worship," Pilgrim Press.)

Youth, as the larger humanity of which they are a part, are wistful. There is a questing for realities. "Young America," wrote Alan Walker in *The Christian Century,* Jan. 16, 1952, "is vitally interested in religion." From a background of experiences in Australia, he had visited nineteen campuses across the country. Experiences of others corroborate.

IN SMALL GROUP meetings, students will ask visiting speakers questions about Christianity with open faces and a ring of candor that betokens sincere quest. Some ask as if they had never heard before — and for a truth, perhaps they have not! For would it not be possible for a young person to grow up in a sophisticated urban non-church home without having been "exposed" to the teachings of religion in any intimate way?

"At times in fraternity, sorority and dormitory groups I have seen the barriers of reserve fall and the mood of eanest inquiry become intense. All questioning for questioning's sake has been notable by its absence. It seems as though young people want to believe, that they are yearning to accept the fact of God. . . .

"If a direct call to the intellectual commitment of faith and the challenge to personal dedication to the tasks of the Kingdom of God is issued there need be no fear of the result. Young America is, I am convinced, in a mood to accept."

Time not to give up; time not to use outworn excuses of lack of leadership or room-space or materials. The helps are available. The human resources can be guided by the minister to hear the challenge, become committed, and make themselves available. The key is the minister's own willingness to take the challenge of youth's need upon his heart — and into his time-schedule, for finding and training many better workers.

AT TIMES THE LOAD will be almost too demanding. He may feel with Moses, "I am not able to bear this people alone, because it is too heavy for me." The more then he will come to lean on the Rock that is higher; his own prayer-life will deepen. And whenever he meets with a single young person who comes for counseling, or with a group of youth workers he is training for their holy task, or with a group of youth themselves, or with a congregation in which youth faces up, he will feel the infinite preciousness of every life and a prayer will well up in his heart that "spirit with spirit can meet" and that fire may be enkindled in each life.

In glad faith that his own life be used of God, he makes utmost preparation for every phase of his entire youth program as he would for a sermon. And someday it may be said of him, as Frederick Myers said of Josephine Butler, that through such a life he "was introduced to Christianity as by an inner door: not to its encumbering forms, but to its heart of flame." And young lives, because introduced by their pastor, will verify the words in Leviticus: "The fire shall ever be burning upon the altar: it shall never go out."

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JAN 5 1953

Books Reviewed

"Criticism And Faith"

By John Knox. Abingdon-Cokesbury Press, New York, 1952. Price, $1.75.

There is possible in the modern period a deeper, fuller, and more creative understanding of the Bible than was ever possible before," writes Dr. Knox, and this work, which grew out of lectures delivered at Southern Methodist University and Texas Christian University, develops the point persuasively, soundly and reverently.

The notion that criticism can enrich faith may run counter to the thinking of sincere Christians who, like Mary Magdalene at the tomb, say of modern critics and translators, "They have taken away my Lord, and I do not know where thev have laid him." The author assures us that our Lord is neither imprisoned in cold print nor in the hands of irreverent anatomists, but risen above all fundamentalist and modernist dogmatisms to enduring power and glory.

There is acknowledged to be a more widespread distrust of biblical criticism than some of us imagine. But Knox asserts that much of this arises from a false notion of the importance assigned to the questions of fact which occupy the attention of critics.

For example, Knox states that the New Testament reveals an event, that historical occurrence or "cluster of occurrences" which culminated in the coming of the Spirit and the creation of the church. Because he belongs to a historical community, the Christian knows that the event occurred. He knows, too, its significance, that God has visited and redeemed us. At the center of his faith is Christ, and that faith neither depends upon what can be realiably known about the historical life of Jesus and his words, nor is limited by what he himself thought about his mission. Nothing that is given by faith or important to it, the author maintains, is endangered by any answer we may give to any controversial historical question or any doubt we may entertain about it.

The best chapter, on "Creative Interpretation," demonstrates how our understanding of the Bible can be enriched by appropriation of historical method, and the final chapter offers specific aids to preachers.

This is another of many recent works which discover in the historical fellowship, the Church, the ground salvation, and will help those who seek to understand Christianity as an objective religion. — **Reviewed by Wesley D. Osborne.**

"EVANGELISM FOR OUR AGE"

By Donald H. Tippett and others. Tidings, Nashville, 1952. Price, 35c.

Most Methodists, and we have heard that this is particularly true of bishops, like their episcopacy to maintain a high homiletic standard. This is a compilation of messages delivered at the 1952 General Conference of The Methodist Church in San Francisco by twelve bishops, each completing his first quadrennium of episcopal service. The introduction is by Bishop Tippett. This is small sampling, but readers should be satisfied that the tradition is being kept.

The theme is evangelism for today. Taken together, the addresses interpret evangelism in typically Methodist terms. The vocation of Christianity, they say, is to bring together all men, of all ranks, races and classes, into one rich fellowship under the Lordship of Jesus Christ. In that fellowship individual lives will be transfigured, and all social relationships will be harmonized for the good of all.

Because the world is in crisis, the underlying tone of this book is urgent, but because Christians have a faith stong enough for every age, the prevailing tone is confident. — **Reviewed by Wesley D. Osborne.**

"P. T. FORSYTH, THE MAN AND HIS WORK"

By W. L. Bradley. London, Independent Press. Price, 18 pounds, 6 shillings.

Theological thought changes fashions. Or, would it be better to say that as men's theological insight develops, certain pervasive patterns recur? One of the significant results of our deeper contemporary concern with a biblical-based theology is the rediscovery of Peter T. Forsyth. It is noteworthy that we have two excellent books about the British Congregational theologian, who died in 1921 at the age of seventy-three, and who is now being talked about so much, and read widely to an extent he never experienced during his lifetime. The present book is an Edinburgh doctoral dissertation, prepared for publication by a faculty member of the Hartford Theological Seminary, based on firsthand research. The other, "P. T. Forsyth: Prophet for Today" by Robert McAfee Brown (Westminster).

Dr. Bradley's book is thrilling reading for anyone interested in theology and theologians, which is a tribute to his writing. It is not academically dry-as-dust. In the chapters on Forsyth's life, he makes the man come alive most interestingly. We see the incorrigible liberal rediscovering God's holiness and grace, the scholar at home within ivy walls passionately becoming aroused over social problems of his society. The later chapters give a lucid summary of Forsyth's major positions in theology, all amply illustrated by quotations from his works. It is to be expected that anyone reading this excellent introduction will certainly go from Bradley back to Forsyth's own writings. — **Reviewed by Kendig Brubaker Cully.**

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"HIGH COUNTRY"

By Alistair MacLean, Charles Scribner's Sons, N. Y. Price, $2.50.

Washington Gladden used to maintain "that good sermons may be and ought to be good literature . . . the free, direct, conversational handling of a theme in the presence of an audience makes good reading in a book."

This collection of brief (47 titles in 260 pages) sermons (or meditations) proves the wisdom of his word. Mr. MacLean, a real Scots highland shepherd, puts the passion of a prophet through the mind of a poet and produces literature which for beauty and expression is a joy to read, and without losing the luminosity of vital and profound religion. I know of nothing by any contemporary writer more suited for devotional reading.

This is the first American edition of a work previously published in England. .... **Reviewed by Raymond E. Balcomb.**

"Eclipse Of God"

By Martin Buber. Harper and Brothers, New York, 1952. Price, $2.50.

Martin Buber is the eminent Jewish existentialist who wrote "I and Thou." Several studies in the relation between religion and philosophy, further developing the central concept introduced in that book, comprise this one.

Buber is a profound, speculative philosopher. Existentialism, whether the atheistic existentialism of Sartre or religious existentialism, is understood neither widely nor well. These studies were written originally in German, which lends itself to abstruseness in theology, and translated into English. Put these facts together and let the general reader be prepared to make this journey on foot. At one point Buber writes, "Every religious utterance is a vain attempt to do justice to the meaning which has been attained . . . The meaning is found through the engagement of one's own person." That, we reflected as we read, can apply to our efforts to do justice to meanings in some philosophical writings.

God is in eclipse in this day, Buber holds, because by insisting on discovering God within our earthly systems of thought we are missing everything that is taking place between heaven and earth. The author distinguishes between knowing God as an idea, which is impossible, and loving God as God. Only he who addresses the Absolute as "Thou," rather than as "It," an object of speculation, can experience God. Thereafter, if he does not turn his back on God, he can achieve true harmonization of his religious and nonreligious experiences.

In the light of his conviction, Buber criticizes Hegel, Kant, Nietzsche, Sartre, Heidegger and Jung. His complaint that Hegel lacks "the reality of a vision or a contact that directly determines our existence" has to be modified with the proviso, "if we disregard his youthful works, which have a completely different orientation." If by "youthful works" he means Hegel's encyclopedic "Phenomenology of Mind," the oversight may be unfair, for it has been held that this work is the empirical basis for Hegel's later writings. Nor is there too great a difference between Hegel's remark, rejected by Buber, that "the life of God . . . might be described as love in love with itself," and Buber's own statement that if God was not in himself a person, "he, so to speak, became one in creating Man, in order to love man and be loved by him." — **Reviewed by Wesley D. Osborne.**

"LIP-SMACKING" BEER COMMERCIALS

INDIANAPOLIS — Televised beer commercials showing local announcers "actually drinking the product they are selling" were denounced in a statement adopted by the Indianapolis Methodist Ministerial Association. Copies of the statement were sent to Station WFBM-TV, to its announcers and program director and to the breweries which sponsor the commercials.

Asking that "such lip-smacking dramatizations" be banned because they "do our children a harm that years cannot remove," the statement specifically mentioned two announcers who "are active and successful on other good programs."

Earlier, delegates to a Kokomo (Ind.) District meeting of Methodist Men, held at Greentown, Ind., passed a resolution objecting to commercials of liquor advertising agencies, especially those presented on Sunday." A copy of that resolution was sent to WFBM along with a commendation of the station's Tuesday night program, "The Church Hour."

ROSENBERG APPEAL MEETING

MINNEAPOLIS, Minn. — By a secret ballot vote of 21 to 8, the official board of Wesley Methodist church declined to permit the "Minneapolis committee for justice for Ethel and Julius Rosenberg" to hold an appeal meeting in the church. The Rosenbergs are convicted atomic secrets spies who have been sentenced to die in the electric chair on Jan. 12th.

Following the refusal by Wesley church, Dr. Irving E. Putnam, Methodist minister who is treasurer of the Minneapolis Rosenberg committee, announced that the appeal meeting would be held at Friends (Quaker) church.

Preliminary clearance for the meeting at Wesley church had been given by the church's house and social action committees, but protests were received from members and nonmembers, the Rev. E. Ezra Ellis, Wesley's pastor, reported. It was then decided to put the question up to the entire official board, which was done at a special meeting.

The Rev. Richard P. Newby, pastor of the Friends church, said the fact his church is to act as host to the meeting does not constitute an endorsement of the Rosenberg committee or a judgment on the merits of the case.

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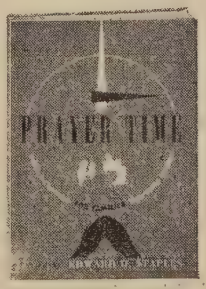

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Bishop Lord On Network

Through Boston's WNAC, Yankee Network stations throughout New England will be able to carry Bishop John Wesley Lord's annual New Year's Eve meditation at 10:15 p.m., Dec. 31st. Methodists living in our near communities which have Yankee Network radio stations should contact their local station at once to see if Bishop Lord's New Year's message will be carried. Music for the evening will be provided by the Boston University Glee Club, under the direction of Mr. James R. Houghton.

Yankee Network stations serving New England are: Massachusetts: WNAC, Boston; WALE, Fall River; WEIM, Fitchburg; WHAI, Greenfield; WHYN, Holyoke; WLLH, Lowell; WNBH, New Bedford, WBRK, Pittsfield; WOCB, West Yarmouth; WORC, Worcester. Maine: WFAU, Augusta; WIDE, Biddeford; WCOU, Lewiston; WPOR, Portland. New Hampshire: WLNH, Laconia; WMUR, Manchester; WHEB, Portsmouth. Vermont: WSYB, Rutland; WDEV, Waterbury; WWSR, St. Albans. Rhode Island: WEAN, Providence; WWON, Woonsocket. Connecticut: WICC, Bridgeport; WONS, Hartford; WNLC, New London; WWCO, Waterbury.

"HOUSE OF EARTH"

By Dorothy Clarke Wilson. The Westminster Press. Price, $3.50.

There was a time, not too many years ago, when religious fiction belonged to the category of the sentimental. Publishers, except denominational houses with an eye to their own church people, usually eschewed it as an unprofitable venture.

Now we have entered a new era with regard to religious fiction. It is based first of all on a new general interest in religious themes which characterizes the public. Furthermore, novelists are discovering that the great religious motives have in them the stuff of exciting and dramatic writing. There is nothing sentimental about the matters of life and death with which religion is concerned at its inner core.

Dorothy Clarke Wilson, like Gladys Schmitt, is in the forefront of those who are writing novels of literary excellence based on the deeper spiritual levels. "Prince of Egypt," "The Herdsman" and "The Brother" earlier established Mrs. Wilson as a writer who could stand up under critical examination. The present novel deserves, and will receive, equally extensive reader and critical response.

The writing here is exquisite in many places. The author captures the delicate nuances of feeling in the lives of the many characters who enter the narrative. It is the story of Roshan, a small village high-caste Hindu, who travels through bitter personal experience and longing from the ways of his ancestors to a Christian decision. There is heart-shaking pathos in some of the incidents portrayed here; in others, tense drama.

Mrs. Wilson is to be congratulated on having achieved through fiction a thing which was badly needed: bringing the missionary impulse to life with a vitality which even the hardened secularists of our day can scarcely but recognize. For background materials she benefited greatly from a firsthand exposure to Indian life during a visit there. — **Reviewed by Kendig Brubaker Cully.**

BISHOP PHILLIPS AT SOCIAL UNION

Bishop Glen R. Phillips, resident in the Denver Area of The Methodist Church, will be the speaker at the Boston Methodist Social Union on Monday, January 19th, at Copley Methodist Church, Boston, at 6:30 P. M. Helen Salem Helms will be the soloist of the evening, according to an announcement by Mr. Clintice L. Cowan, president of the Union.

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Twin Area Calendar

Dec. 31—Watch Night Services.

Jan. 1 — New Year's Day.

Jan. 4 — Columbia sub-district group quarterly conference at Hudson, New York.

Jan. 10 — Conference Board of Lay Activities at First Church, Peekskill, New York.

Jan. 26-28 — The New York Area retreat at Buck Hill Falls, Penna.

The following is the list of guest preachers scheduled to speak at the Morgan Memorial broadcast over Boston Station WVOM (1600) at 8:10 a.m. for the first half of January, 1953.

Jan. 1 — Dr. Emil M. Hartl, director, Charles Hayden Goodwill Inn, Morgan Memorial, Boston.

Jan. 2 — Dr. Paul E. Sheldon, First Congregational Church, Reading.

Jan. 5 — The Rev. Wesley G. Huber, Exec. Secy. Evangelistic Assn. of New England.

Jan. 6 — The Rev. Randolph S. Merrill, D.D., Central Congregational Church, Newtonville.

Jan. 7 — Dr. Emory S. Bucke, Editor, ZIONS HERALD.

Jan. 8 — The Rev. Henry E. Helms, assistant superintendent, Morgan Memorial, Boston.

Jan. 9 — The Rev. William B. Rice, pastor, Wellesley Hills Unitarian Church.

Jan. 12 — The Paul S. McElroy, Maple Street Congregational Church, Danvers.

Jan. 13 — La Salle Junior College Vesper Choir, Harold Schwab, director.

Jan. 14 — The Rev. John E. Barclay, Morgan Memorial Church of All Nations.

Jan. 15 — The Rev. Chester Parmley, Advent Christian Church, Somerville.

Jan. 16 — Mr. John H. C. Sindall, Principal, Browne and Nichols Lower School, Cambridge.

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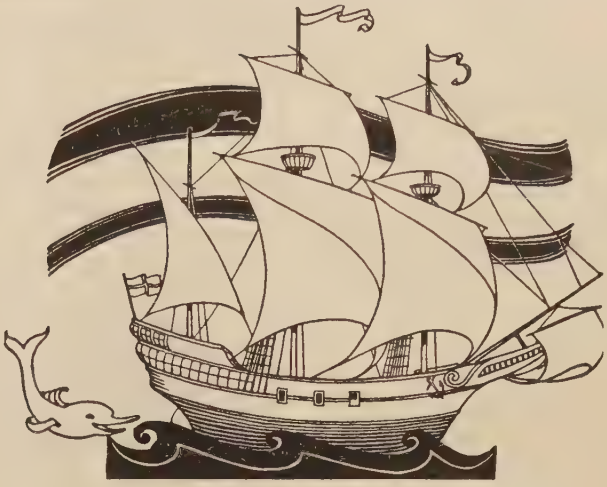

Like the Sailing Ships of Yore

WHERE once it was solely sailing ships that served as links between the lands that seemed so far apart, today communication—and through communication, understanding—is effected in many ways. Not the least of these is literature. The conquering of man's most ancient enemies, ignorance and fear, requires widespread battlegrounds, on whose fronts are those whose lifework is seeking, printing, and publishing the eternal verities.

In an age that seems to specialize in great achievements, there can be few greater than the spreading of Christianity. This publisher's duty and privilege in that respect is clear: to tender to the public those books that will further the cause of Christ.

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FOR CITY CHURCHES

Methodist leaders from 26 American cities met in Chicago Dec. 15-16 to discuss strategy for providing a more effective ministry to urban people. Preliminary plans were drafted for a nation-wide convocation on urban life to be held early in 1954. Exact time and place of the meeting will be announced after clearance with the Council of Bishops, which will issue the call to the convocation.

Bishop Frederick B. Newell of New York City presided at the Chicago conference, which was sponsored by the department of city work of the church's Board of Missions. Dr. Robert A. McKibben, new superintendent of the department, headed a group of resource persons, including several staff members of the board.

Dr. Earl R. Brown, general executive secretary of the church's division of national missions, reported that The Methodist Church is receiving more than 2,000 new members a day. "We ought to build a new church a day during the next four years to keep up with our needs," he declared.

Other staff persons who spoke included: Dr. Elliott L. Fisher, executive secretary of section of national missions; Dr. W. Vernon Middleton, executive secretary of the Philadelphia office of the section of church extension; and the Rev. Charles F. Golden, director of field work in the department of Negro work.

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In sixteen stimulating messages the author expresses his religious faith.

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"Especially timely for a troubled age, excellent in style as well as content." — **Dr. Arlo Ayres Brown.**

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"It may without reservation be recommended to all." — **United Church Observer.**

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PROVIDENCE RELEASED-TIME PROGRAM

PROVIDENCE, R. I. — A released time program to permit religious instruction of local school children was approved unanimously by the Providence school committee. Pupils will be released from regular schools hours for a maximum of one hour a week, on written request from their parents.

The committee directed Dr. James L. Hanley, superintendent of schools, to draw up regulations governing the program for approval by the committee. It also instructed him to name an advisory committee of representatives of various religious groups to cooperate in carrying out the plan.

Committee approval followed the members' rejection of a compromise proposal that a dismissed-time program be set up. Under a dismissed-time arrangement, all pupils would have been excused from school, not just those whose parents want them to attend religious instruction classes.

The compromise has been suggested by a group of Protestant and Jewish leaders opposed to the released-time plan. In approving the plan, the committee said it would incorporate in it the "safeguards" of the New York City released-time arrangement, which has been held constitutional by the U. S. Supreme Court.

These "safeguards" are a series of rules providing that school authorities will take no part in the religious instruction of pupils and will not promote or recruit for church classes. Under these rules, school property may not be used for religious instruction classes. School officials are not permitted to exercise any compulsion over students with respect to the program.

ITALIANS TO ERECT CATHOLIC CHURCHES

ROME — A bill appropriating 8,000,000,000 lire (about $12 million) to build new Roman Catholic churches and parish houses in Italy was passed by the Italian Senate and forwarded to the Chamber of Deputies for action. Observers said the bill's chances of approval by the Chamber were good because the Christian Democrats have a majority in the lower house.

Passage of the measure by the Senate was achieved only after bitter debate and the defeat of a series of limiting amendments proposed by deputies from left-of-center parties — Socialists, Communists, Social Democrats, Liberals and Republicans. Opponents of the bill argued that neither the Italian Constitution nor the 1929 Concordat with the Vatican contemplated the building of new churches with State funds.

Christian Democrat senators defended the measure on the grounds that Italians are overwhelmingly Roman Catholic and therefore entitled to have churches built wherever they are needed. The Catholic Church, they also contended, deserves favorable treatment by the State because it opened the doors of its convents and monasteries to protect Jews, Socialists and Communists during the years of Nazi-Fascist oppression. The defeated amendments included one to set aside a small percentage of the appropriation for the building of non-Catholic churches.

Criticism of the bill was voiced by the Rev. Manfredi Ronchi, Baptist pastor and president of the Federal Council of Italian Evangelical Churches. "It is unjust that the Italian States should undertake to pay this sum to build new Catholic churches," he said, "while, at the same time, it hampers or prohibits the opening of Evangelical churches which already exist and were built with money spontaneously offered by the faithful."

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God Comes Humbly

Guy H. Wayne

Christmas day for Bobbie began before daybreak when this little lad of six slipped out of his bed and tiptoed down stairs to look with wonder at the tree with many mystery packages underneath. As he turned to quietly retrace his steps he found his father and mother standing behind him. They started to sing and Bobbie joined them, "Happy birthday to you, Happy birthday to you, Happy birthday, dear Jesus, Happy Birthday to you."

Christmas finds its true meaning in humble homes when the whole family celebrate the birthday of the Lord Jesus. Not in the places of power and wealth, nor in the gigantic and spectacular. Not in Herod's palace, but in a manger in a stable, in the humblest setting in all the world was that blessed event celebrated by wise men and shepherds. Did you ever stop to marvel at the faith of those Wise Men who first went to the palace? God in a manger! God in a stable! God with a peasant carpenter and his young wife keeping watch!

Yes, God works with the humblest, life-giving, inconspicuous and elemental realities. God centers his attention upon light, leaven, salt, love. All too often man in his childish glee is attracted by the brilliant wrappings, the loud sounds, the gigantic events, the spectacular situations. Thus they miss God whose first concern and greatest opportunity is in the birth of a baby, the germination of a seed, the blossoming of a flower, the power of anatoms, the silent movement of light. Christmas celebrates this humble, hovering presence of the mighty God in the small, vital elemental spiritual realities.

That first Christmas, the attention of the people, was turned from the Caesars, from Roman armies, from rich colonial possessions to the Christ in Bethlehem. The wise men believed in a baby born in the most humble surroundings. This is one of the most significant insights of history.

Ben Franklin, once tauntingly was asked concerning his new discovery of electricity, "What good is it anyway?" replied, "what good is a newborn baby?" God not only focused his attention on a baby nineteen centuries ago, but when he wants a wrong righted, a truth presented, a continent opened, he sends a baby into the world.

God's hope for world peace and brotherhood, for human joy and love that never fails, is in babies born in humble places. From Moses, born of slave parents, to Schweitzer, born in a humble preacher's home, God has not been disappointed. Today God is walking among the humble in America, in India, in Africa, in Europe blessing homes and parents, new born babes and children. Among these he must find new Messiahs who will reveal the saving power of love against the destructive power of atom bombs, the supremacy of humble Christian home-life over against the massive machines belching forth tanks and torpedoes.

SUPPLYING THE CHURCHES OF AMERICA

A church—any church—presents to the public many facets, many aspects of worship. A church-school teacher traces the journeys of Paul on a five-color map for an interested class; a congregation reads an inspiring message on the back of a beautifully illustrated church bulletin; a painting of Christ adorns the chapel, making more meaningful the services held therein. Supplying these and the thousands of other items that are needed by churches is one of the great responsibilities of The Methodist Publishing House.

Great responsibilities usually call forth great responses. In its long history of distinguished service to The Methodist Church, The Methodist Publishing House has met, with notable distinction, great responsibilities in the fields of publishing and printing and, no less than these, in supplying the local churches and church schools of America with the myriad items so necessary to very life of the church.

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PERSONS

The Rev. and Mrs. George E. Heath of Brookline, Mass., have left for Orlando Florida. Mrs. Heath is making steady improvement following their automobile accident of last summer, and hopes soon to discard her crutches. Dr. Heath is well and looking forward to a lively winter of visiting in Orlando. Their address after the first of the year will be 1830 Woodward Avenue, Orlando, Florida.

Bishop and Mrs. Edgar A. Love, resident in the Baltimore Area of The Methodist Church have moved into the new Episcopal Residence at Morgan Park, Maryland. Bishop Alexander P. Shaw, retired, dedicated the new residence on Dec. 18th.

Two Negro Methodists were elected to membership on the National Council of Churches' Board of Managers by the Methodist Board of Lay Activities: Attorney Thurman L. Dodson of Washington, D. C. and Frank L. Lane of Houston, Texas.

The New England Deaconess Aid Society of New England will hold its annual meeting at Copley Church, Boston, on Tuesday, Jan. 6th beginning at 12:30 p.m. The Rev. Williaim J. Ogle of Grace Methodist Church, Cambridge, Mass., will conduct devotions.

Bishop G. Bromley Oxnam of Washington, D. C., is serving on the committee on Religious Observance in connection with the coming inauguration of the new President.

The Wesley Methodist Church in Amherst, Mass., was given recently a set of Carillonic Bells by Mrs. Mary Adella King Thompson. The bells were given by Mrs. Thompson in memory of her husband, Herbert A. Thompson,who for over thirty years served as financial secretary for the church as well as trustee and teacher in the Sunday school. The bells are played twice daily and can be heard on the campus of the University of Massachusetts. Mrs. Thompson is a devoted friend of Wesley Church. This fall she presented the church with an altar, lectern and pulpit. The altar and lectern were given in memory of her mother and father, and the pulpit was given in memory of her uncle, the Rev. Edward P. King, who was minister of Wesley Church when the old church building was erected in 1878.

Ground-Breakers At Arlington

Holding a shovel, and surrounded by parishioners at Calvary Methodist Church, Arlington, The Rev. Charles E. Pederson, presided at ceremonies on Dec. 7th, marking the beginning of construction on the new parish house for that church. After Mr. Pederson opened the service, he handed the shovel to The Rev. Archiver J. Strait, superintendent of the Lynn District who, according to the *Arlington News* dug the first shovelful of earth. The new parish house will make room for church school classes, a social hall, and other needed facilities for this growing parish at Arlington.

After four and a half years of successful service in which some of the most progressive moves of the last twenty-five years have been made under his administration at the Methodist Hospital of Brooklyn, the Rev. Clarence A. Morrill, S. T. M. will become the administrator of the Holden Hospital Corporation of Carbondale, Illinois on January1, 1953. Mr. Morrill, Robert and Jane will take residence in Carbondale about the first of February. On Monday, December 22nd at a farewell party and reception for Mr. and Mrs. Morrill a beautiful silver service and purse were presented to them by the eight hundred employees and Medical Staff of the Methodist Hospital.

Bishop John Wesley Lord, resident in the Boston Area of The Methodist Church, presided at the mortgage-burning and dedication of the $300,000 Carter Memorial Methodist Church, Needham Heights, Mass., last Sunday, Dec. 28th. The pastor, Dr. Harold H. Cramer, has led this thriving congregation during the past eight years, and was honored by his congregation at the services last Sunday for the leadership he has given to complete this impressive project.

The Rev. Herbert F. Quimby, retired member of the New Hampshire Conference, died on Dec. 28th, following a long illness. He was 89 years old. He is survived by a daughter, Bernice, of Jamaica Plain, Mass., and a son Elliott of Lynn, Mass. The funeral service was held on Tuesday, Dec. 30th at Derry, N. H.

The Methodist Churches of Worcester, Mass. will sponsor the University of Life program at Wesley Church for six Sunday evenings, beginning Jan. 11th. Guest preachers for the series are Dr. Herbert Gezork, president of Andover-Newton Theological Seminary; Dean Liston Pope of Yale Divinity School; Dr. Hillyer Stratton of the Malden Baptist Church; Dr. Charles F. Golden of The Methodist Board of Mission's Department of Negro Work; Dr. James R. Houghton of Boston University; and Bishop John Wesley Lord, resident in the Boston Area of The Methodist Church.

Mr. Albert E. Birtwistle, prominent layman at Trinity Union Methodist Church, Providence, R. I. was installed as Worshipful Master of the St. John's Lodge of Free and Accepted Masons on that city on Saturday, Dec. 27th. St. John's Lodge, now in its 196th year, is one of the oldest Masonic bodies in New England. Mr. Birtwistle's pastor, Dr. Harold Metzner, and the editor of ZIONS HERALD were among the honored guests at the anniversary banquet.

72 members of the House of Representatives of the 83rd Congress which convenes Jan. 3rd, are Methodists. The figures on the Senate are not yet compiled, but the National Council of Churches has completed its survey of church affiliation among the members-elect of the House.

For thirteen Sundays, beginning Jan. 4th, a service from the First Methodist Church at Melrose, Mass. will be broadcast over that city's local radio station WHIL. The services are to be transcribed for broadcast at 8 a.m. each Sunday morning, and are to be especially designed for shut-in members of the parish and un-churched people of Melrose. Dr. Lemuel K. Lord is the pastor.

MORE CHURCHES NEEDED

NASHVILLE Tenn., — Rapid population shifts across the country are creating a serious shortage of churches in many areas, a Methodist group reported here December 19.

In a resolution adopted by the Chicago and Nashville administrative staffs of three Methodist boards, the denomination was urged to expand its 1953 building program to meet the needs of "new and neglected communities."

Defense areas, military centers and mushrooming suburbs were cited as examples of primary concern.

"We believe that every child should have a church in which to grow and develop . . . the great need of Methodism in 1953 is the starting of additional churches and church schools in new and neglected communities," the resolution stated in part.

The group praised numerous Methodist episcopal areas and districts which have already organized emergency church-extension programs, but implied that the resources of the whole church are required to meet the cross-country needs.

The meeting was the first joint staff conference sponsored by the three Methodist general boards: Lay Activities, Chicago, Education and Evangelism of Nashville. Purpose of the meeting was to discuss general programs of boards, and to coordinate their activities relating to the local church.

Meeting probably twice a year, the joint staffs also will serve as an advisory group to the new Interboard Commision on the Local Church.

Created by the 1953 Methodist General Conference to act as the co-ordinator of policies and activities of the three agencies, the commission is to be formally organized during the annual meetings of the education and evangelism boards, April 7-10, in Nashville. The lay board's executive committee will meet here at the same time.

150 Years At West Scarboro

Bishop John Wesley Lord of the Boston Area, and the Rev. Charles Parkin, Superintendent of the Portland District, were the principal speakers at the week-end celebration of the one hundred and fiftieth anniversary of the West Scarboro, (Maine) Methodist Church, December 12th to 14th., arranged by the Rev. Esther Haskard, who has been pastor of the church since the spring of 1949.

The anniversary program began with a banquet on Friday, December 12 attended by the Rev. Robert Holcomb, a former pastor, now of Dorchester, Mass., Mrs. Ernest F. Doughty, and Mrs. Harry Whiteley, whose husbands formerly served this church. Mr. Joseph R. Knight, chairman of the trustees, under whose leadership extensive improvements have recently been made, was toastmaster. On Sunday, December 14, with Miss Haskard conducting the anniversary services, Bishop Lord preached at the morning service, and the district superintendent, Charles Parkin gave the closing sermon in the evening.

On the Sunday afternoon Bishop Lord conducted a service of rededication of the remodeled church, and also dedicated several gifts and memorials. The work on the church building has given this growing congregation a

EVENTS

commodious and well lighted basement dining room, a second basement room which provides space for four classes, a ladies parlor, with an attractive brick fireplace, and a modern kitchen.

The gifts dedicated included pulpit furniture in memory of the Rev. Harry Whiteley, given by Mrs. Whiteley, Mrs. Olive Laughton, the gift of Kenneth Laughton, and in memory of George Knight, given by Mrs. Ina Knight; Lighting fixtures in memory of Mrs. George Holt, given by her family; Communion Table in memory of the Rev. Ernest F. Doughty, given by Mrs. Doughty; and other gifts including the Dossal curtain, Altar vases, and bronze offering plates.

Methodist work in West Scarboro began in the great revival of 1800 as a result of the preaching of the Rev. Asa Heath, and the Methodist church was organized in 1802, and their first church building was erected in 1810. The present church was built in 1839, and stood without change or addition until 1807 when the tower and vestibule were added during the pastorate of the Rev. William Varneu. In 1828, when the Rev. Elwin L. Wilson (now of Orono, Maine) was pastor, a Parish House was added.

The recent improvements began in January, 1952 with the excavation under the Parish House and under the greater part of the Church. Besides the completion of the basement rooms, providing much improved facilities both for religious education and the social program of the church, land has been secured behind the church to provide a good sized parking lot, accomodating about 40 cars.

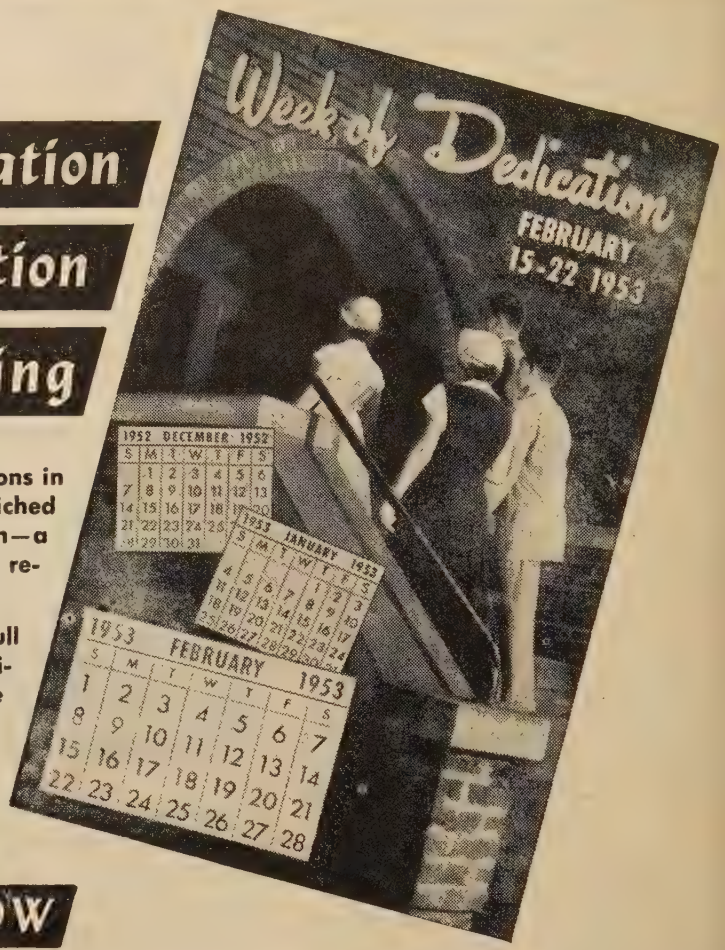
The men of the church contributed a great amount of volunteer labor, and several gifts of money, added to funds earned by the W.S.C.S. and other church groups, made it possible to complete the project entirely free of debt. The enthusiasm of the people, their willingness to work, and the way in which they have been organized to carry out the whole project is a tribute to the splendid leadership of their pastor, the Rev. Esther A. Haskard.

In the light of experience

Week of Dedication

Day of Dedication

Dedication Offering



During four eventful years millions of persons in Methodist Churches have had their lives enriched by observing a special Week of Dedication—a period set aside for self-examination, new resolves, penitence, healing, sharing.

And now . . . The Week of Dedication (one full week) followed by The Day of Dedication (first Sunday of Lent) is in the calendar of your Church (Discipline 1952, Par. 761)

FEBRUARY 15-22, 1953

Begin Preparation NOW

PLANS CHICAGO HEADQUARTERS

CHICAGO — The new Board of Social and Economic Relations of The Methodist Church voted at a meeting to establish its national headquarters in the Methodist Building in Chicago. The headquarters will be opened about May 1st. Board members decided that for the time being, at least, the group would not issue pronouncements but stress research and fact-finding.

Creation of the agency was authorized by the Church's General Conference which met in San Francisco last May. Its purpose is to stimulate Christian social thinking and action within the Church membership and to work with other general agencies towards the same end.

The executive committee of the board announced that it will interview candidates for the position of executive secretary. Bishop Floyd C. Wicke of Pittsburgh, the board's chairman, presided at the meeting. He said the board's next session will be held on May 6th.

"The Year In Religion"

(Continued from Page 4)

of education, which they said is conributing to the danger.

Behind the Iron Curtain, Bulgaria was the latest communist satellite to bring Roman Catholic leaders to trial. Bishop Eugene Bossilkoff, C. P. of Nikopol and three priests were sentenced to death by a Bulgarian communist court in a trial involving some 40 Catholic clergy and laymen. All were charged with espionage and "anti-State activities." Those not condemned to die were given prison terms ranging from 12 to 20 years.

The action of the Bulgarian regime wiped out the effective Catholic leadership in that country in a manner reminiscent of similar action already taken in Romania and Albania. In all three countries Catholics form a small minority.

A significant development in Judaism in America was the growing interest in Jewish religious thought and practice. This was reflected in the publication of articles on the subject in Jewish magazines, the appearance of new publications, and the large audiences that attended lectures of Martin Buber, noted religious thinker, on his tour of the U. S. early this year.

Among the Orthodox a substantial growth was reported in synagogues, Talmud Torahs, and day schools. The Orthodox rabbinate made a vigorous defense of traditional Judaism and initiated steps to remove non-tratraditional practices from religious life in a number of communities. Conservative Jewish bodies emphasized national Sabbath observance. The Reform group stressed the training of lay leadership. The rabbinical training program of all three groups was intensified.

All three wings of Judaism in America maintained an increasing interest in the progress of Judaism in the new state of Israel. The Conservative and Reform groups took steps to establish congregations there, over the strenuous objections of Orthodox elements, both in the U. S. and in Israel.

Synagogues in America became increasingly outspoken in condemning

Soviet totalitarianism and aggression and denounced especially the Soviet anti-Jewish campaign in the Iron Curtain countries.

On A Wide Circuit

W. W. Reid

I AM RESOLVED

I am resolved to make new and greater effort to attune my life and my acts to the purposes for which I was given life, insofar as these purposes are revealed to me by God and through his Son; that I will keep by mind, and body, and spirit clean and free from encumbering weights; to cast away whatever would make my body an unholy temple for the spirit; eschewing hate, and greed, and envy, and intellectual cowardice; and disciplining my mind and spirit for a maximum of service.

I am resolved that I will give full measure of my life to the striving after goals that God has set before his children, not hesitating and not counting costs so long as conscience says I am on the right road.

I am resolved to treat all men — without regard to race, or creed, or nationality, or ideology — as my brethren, and as sons beloved by my Father, even when (in my eyes) they may appear wayward or disobedient; endeavoring to reconcile them to the Father's family circle.

I am resolved to love my God by serving and by sharing with his other sons of whatever race, or creed, or complexion, or economic or social condition; believing that the Father has provided bountifully for all his children, and fearful lest my greed shall rob some brother of his rightful share; and being resolved never to eat or rest at the cost of another's unrequited labor.

I am resolved to acknowledge God's ownership of all that has been entrusted to my hands and to my mind, and to acknowledge that I am but a temporary steward of these God's possessions; to hold them and to use them to the glory of God and to the service of humanity; and to leave them to my children's children and to all God's other children more valuable than I received them: this to include my fond "possessions," my thoughts, my hours.

I am resolved to love my country and to be loyal to it: not with the shoddy or false love that defends error and wrong, but with the "chastening love" that speaks the kindly word of reproof or of correction, if need be; and with the love that "draws the wider circle," finding place for all within its circumference; knowing full well that I can love and serve my country only as I love and serve the highest interest of all humanity.

I am resolved to devote my time and my strength to the advancement of peace, and understanding, and mutual goodwill and well-being among men in all lands and under all flags, recognizing that this was the cause for which Jesus gave himself, for which he organized his church, and for which he called his first disciples — and calls even you and me today.

You're Only Young Once

Hoover Rupert

An article in the latest issue of **The Christian Century** set me thinking about the busyness of life today. The article was written by a professionally trained engineer, who after eighteen years of successful work in the field of internal combustion engine, has forsaken the technological field because, he says, "It is a blind alley of human hopes." It is a stimulating article, but I was especially interested in this one sentence, "Thanks to engineers, our civilization today has more time — saving devices than any other civilization ever had, but neither engineers nor society has as much time as our ancestors did." I wonder if that isn't just about right for the majority of us today? Certainly this preacher can plead guilty to failure to find enough time to do all he would like to do (and all he is expected to do!.. Can you ever remember a time when you were busier than you are now? What has happened to us that we have found ourselves frustrated time and again by not having enough hours in the day or enough days in the week? The engineer is correct when he points to ours as a civilization with more time-saving devices than ever before — we can get there faster, we can communicate more quickly, we can do more things in less time, but still never get caught up!

A friend of mine who is a leader in a local organization with a membership of 30, told me last week he had circulated his group as to the best meeting night for the group. No more than 8 persons had the same night free for this group in which all were interested. Church functions no longer have the exclusive use of a given night in the week. I recall during my days in small communities in Kansas that Wednesday night was traditionally the exclusive property of the churches. No other organization would think of scheduling an event on Wednesday evening. Now, the church is hard-pressed to claim the interest of its members even for an hour or two on Sunday! What with recoveries from the Saturday night socializing, the Sunday riding clubs, the hunting season, the color-tours, the Sunday sports events — not to mention television and radio, the church services, once a traditional obligation for all church members on the Sabbath, now receive the attention of the loyal and faithful with regularity, but from the bulk of a membership the services receive only marginal notice, and attendance only when nothing else interferes.

But the issue is deeper than one of church attendance. We in our generation are going at such a terrific pace that many men and women are dying before their time. Medical science is extending the life expectancy for us, but the demands on our time in many instances are neutralizing its efforts. How can we extricate ourselves from this vicious circle? I wish I had a pat answer! The answer is seen, isn't it, in the fact that we pretty much do the things we want to do, we participate in those activities in which we have the most interest, and we let go those which we do not exert such a claim on us. The secret is found in our basis and power of selection. Let's accept the fact that there are only so many hours in each day and so many days in each week. That ought to help a little!

Excuse me, I must stop now, I have just so many things that must get done today!

• • • • • •

". . . God's love is with us as we go. He cannot force his love upon us; for we are his people, not his puppets."

....

"Here's a Faith For You,"
Roy M. Pearson,
Abingdon-Cokesbury Press,
Nashville, Tenn.

• • • • • •

WELCH FUND GROWS

The Bishop Welch Testimonial Fund of $10,000, presented to him on his 90th birthday, November 7, for his benevolent use, has grown in the weeks since to $13,146. More than 400 contributed. Korean Methodism, Bishop Welch has told the donors, will be the chief beneficiary and, "in view of the interest and help of many of my old students, the substantial sum remaining will go to Ohio Wesleyan for scholarship aid."

BROTHER HIRAM PRAYS FOR CRAFT

Bishop Hiram Abiff Boaz, 86, of Dallas, Texas has recently been made the R. W. Grand Chaplain of the Grand Lodge of Free and Accepted Masons of Texas, and is booked to speak for the consistory in his home city next Maundy Thursday.

Like most retired bishops, Bishop Boaz has not let his status interfere with his usefulness. Since 1938, when he retired, he has organized and led a group of Dallas businessmen who have put into the treasury of Southern Methodist University more than a million dollars for current expenses. For relaxation he swings an accurate driver sufficiently well to beat most golfers half his age.

HONORARY DECORATIONS

In a recent list of "honorary decorations" given by the Government of the Belgian Congo for distinguished service to the country and people there appear the names of seven missionaries of the Methodist Church, one of them posthumously. Bishop John M. Springer, of Elisabethville, B. C., and of Chicago, Ill., received the medal and scroll of "Officer of the Order of Leopold II"; and Mrs. Springer, deceased, "Chevalier of the Order of Leopold II." Both had earlier received other decorations by the Congo Government. Other missionaries decorated were: William S. Hughlett, M. D., of Minga, B. C. and Petersburg, Va., "Chevalier of the Order of the Crown"; the Rev. Henry T. Wheeler, of Tunda, B. C., and Lashmeet, West Virginia, "Chevalier of the Order of Leopold II"; and "Gold Medals of the Order of Leopold II" to Miss O'Toole, R.N., of Minga, B. C. and St. Louis, Mo., Mrs. William S. Hughlett, and Miss Mary E. Moore, R.N., of Tunda, B. C., and Richmond, Va.

CREDIT BISHOP FLINT

Retired Bishop Charles W. Flint of Washington, D. C., crossed paths in early life of several men who were later to become colleagues of his on the Council of Bishops.

Bishop Richard C. Raines, Bishop A. Raymond Grant and Bishop Jose L. Valencia were all students in Cornell College (Iowa) during his presidency. Bishop J. W. E. Bowen and Bishop Frederick B. Newell were members of his congregation when Bishop Flint was a pastor in Middletown, Conn. Bishop Lloyd C. Wicke was a graduate student in Syracuse University while Bishop Flint was chancellor, and Mrs. Wicke's diploma is signed by him.

"LOOP" SERVICE ON T-V

The Christmas eve service of Dr. Charles R. Goff, famed "shepherd of the Loop" was seen and heard by millions of Dumont network T-V viewers. Chicago Temple, only church in this downtown area, is Methodism's first church in the mid-west metropolis.

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